

Edwards Mayor.

*Cur. special. tent. die Lune, in Festo Sancti
Michaelis Archangeli, 1679. Annoq;
Regis Caroli Secundi Angliæ, &c.
xxxjº.*

THis Court doth desire Dr.
Hascard to Print his **SERMON**
Preached this Morning at St. *Law-*
rence Church, before the Election
of the **LORD MAYOR.**

WAGSTAFFE.

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A
SERMON

Preached before the Right Honourable

Sir *JAMES EDWARDS*

Lord Mayor,

In St. *Lawrence* Church,

On the FEAST of St. *Michael*, 1679.

AT THE
ELECTION
OF

Sir *ROBERT CLAYTON*

TO BE

Lord MAYOR for the ensuing Year.

By GREG. HASCARD D. D. Chaplain in Ordinary
to His Majesty, and Rector of *S. Clements Danes*.

L O N D O N: Printed for *William Croke* at the
Green Dragon without Temple-bar. 1680.

SERMON

ST. JAMES 5: 1-11

THE END OF THE AGE

IN THE LAST DAYS

OF THE WORLD

AND THE

END OF THE

LAST DAYS

OF THE WORLD

BY GRACE HARRISON

LONDON: PUBLISHED BY

GREEN AND SONS, 15, N. B. ST.

JUDE v. 8.

---*Despise dominions, and speak evil of dignities.*



THE care and tenderness of this Apostle over his new-baptized Christians, was the cause of this Epistle: well fore-seeing how these young Disciples (like *Adam* in his first Plantation, or *Hercules* in his Cradle by Serpents) would be assaulted by men of subtle interest and sly designs, who would pervert Christianity from its first simple and plain intention of reforming the Minds of Men, and prescribing them methods how they should arrive at Immortality; and cause it to degenerate onely into some wanton purposes of licentiousness and passion, the little ends of earth and interest, and tread upon their Saviours Body for a Temporal advancement. For no sooner was Christianity planted in the Pagan world, (the busie spirit below, and his Factors the *Carpocratians* here,

here, striving to blast Religion in its spring) but so strange a change appears in all its Doctrines, and the Lives of those Professors too, that you might seek Christianity in such a Christian World, and yet scarce find it: for as the Apostle describes it here, their Faith was changed into fancy and polluting dreams; their unity and peace, into Schism and Separation; their Humility and Mortification, into Pride and Luxury; their resignation and sedateness of mind in all conditions, into murmurings and complainings; and all Religion so hugely changed, as though it had wash't an *Æthiopian*; or the Pagan World, with all its Vices and Idols too, had onely wheel'd about again to be ador'd in a new Christian dress. The Apostle like a good Centinel standing upon his guard, and discovering the approaches of the Enemy, sounds an Alarm to his true Disciples, *v. 3.* and bids them *contend earnestly for the Faith that was once deliver'd unto the Saints.* And that they might know their Enemies the better, he paints them out in their own colours: that they were men for their wickedness so lively prophecy'd of long before; they are said to be,

v. 4. *πρωτογεννητοι* *pasted up*: that they were *ungodly men*, who turn'd the grace of God into *lasciviousness*, and denyed the onely Lord God, and our Lord Jesus Christ: * And notwithstanding the dismal Examples of *Sodom* and *Gomorrha*, of *Corah* and his Company, *Cain* and *Balaam*, mentioned v. 10, 11. they were resolute and incorrigible in their sins, and added this more to their former crimes, they scorn'd the power and authority which might correct them, and *despised Dominions*, and *spoke evil of Dignities*.

Despising and speaking evil of Dominions and Dignities, is nothing else, but by words and actions to disturb, resist, and defame our Governours. By *Dominions* and *Dignities*, *δοξαι* (not Orders of spirits above, of which these Hereticks told fine stories) the Abstract for the Concrete, is meant, all sorts of Rulers and Governours, equivalent to St. Paul's *ἐξουαι κατερχομαι*, * the *higher Powers*. Rom. 13.

Political Government and Authority being^{1.} so clearly founded by Divine Commands, and seconded by the absolute necessity of Humane Nature, with the consent of all Mankind; it seems a Miracle, that among the lowd Vi-

ces of this degenerate Age , Disobedience to Kings and Magistrates, contempt of Authority, and Trustees of power, should be a crying one : As though Men courted Anarchy and Confusion , and were in love with ruin and disorder. Some who will not pay Obedience to any Command that is not clearly drawn from Holy Writ, 'tis strange their own principle , though false and stingy, will yet countenance them in despising Government , which is as clear in Sacred Volume , as the Sun in his noon-day glory. The Man of earth , that measures all things by profit and design , and nothing is just and Divine, but what is useful and convenient, 'tis a wonder he should mistake his rule so far , as to cast dirt upon Dominion and its several Orders, which is the original of all his quiet, and the onely security of his Temporal Interest. However this comes to pass , yet we sadly find , that the Ghosts of these *Corporations* are come out of their Graves, and haunt the world again ; and civil Government, though confirmed by Christ , yet like him is crucified between these two ; Enthusiasts, and Men of Designs and Policies ; the
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one cries it pincheth upon Conscience, it entrencheth upon Christian Liberty ; that Magistracy becomes not a Christian man ; it degrades the priviledge of grace to found Dominions, and justles with the Almighty Conclave and Consistory , to whom all Government ought to submit. The Son of *Matchia-vel* ; that prostitutes every thing to his politick devices , the windings of his brain, and private happiness , declaims aloud against the grandeur of Princes ; that acts of Magistracy are onely Force and Tyranny , the abridgment of civil Immunities, and natural Liberties ; that their Titles are high and Anti-Christian ; that they confound equality of nature, and self-preservation ; that Tribes and Families, with a whole Nation, groan to support the Pomp and Retinue of Regal Power, and are onely slaves to burthen and greatness. Hence instead of Honour and Fame, Reward and Duty , that we ought justly to pay to our Governours for their care and faithful discharge, the onely assurance of what we call our own ; we put lewd fences upon their Actions , black censures upon their Persons , Pasquils upon their Place and Authority, making

king them all like so many Mock-Kings, with a reed for a Scepter, and Laurels about their brow, a phantastick guard against the thunder of Tongues, with an *Hail King*, first to abuse, and then to crucifie.

First, let us consider from whence this contempt doth spring. To omit many others, we shall onely mention these four.

(1.) From a Principle of Vice. Whatever the Names of these men were, against whom the Apostle levels this Epistle, to be sure they were *ungodly men*, that abused Religion to all manner of Lust and Passion; for so the Apostle expressly tells us, *v. 4.* and the Learned say, that this Epistle was wrote against the *Carpocratians*, a lewd Sect in the early days of Christianity, (as *Irenæus* and *Epiphanius*, and others set them out) who, that they might be the more secure in their grosser Lusts, affirm'd, that nothing was good or evil in it self, but in opinion; and lookt upon all sort of Vice, as their natural Freedome and lawful Liberty; * and scorn'd all Authority; and if the Magistrate endeavour'd to correct them, his Power must be grim'd for Tyranny, and his Authority call'd Usur-

* Non mirum id fecisse Carpocratianos, qui leges avertas omnes pro nihilo ducerent. Grot. in Judam, v. 8.

Usurpation. 'Tis no wonder the brute acts
 like himself, sometimes biting the Chain, and
 sometimes barking at the Whip that is held
 for his correction. To the vicious, the Ma-
 gistrate appears an Executioner and * a Mi-
 nister of wrath; but his Vice drew him in
 those black colours: But to the good, he is
 a Guardian-Angel. He that will sacrifice all
 to Self-love and Passion, and would have all
 Enclosures pull'd up, *ruat Cælum*, &c. that he
 might walk up and down like a Beast of Lust
 and Prey with his lawless Passion, 'tis no
 wonder that he grows angry with his Govern-
 our, that bounds him, and saith to his froth
 and madness, as Providence to the *Waves*, (* so v. 13.
 these are called) *Hitherto shall you go; and no
 further*. Fond and dissolute men propose to
 themselves days of Paradise, could they but
 tumble down their Governours, and *break
 their bonds in sunder*; yet after a surfeit in
 Vice, and weary with Ruine and Disorder,
 they would either step into the Chair them-
 selves, or beg of some more prudent to take
 the reins; concluding that the rods of Ty-
 rants are milder far than the blinde state of
 Nature and Confusion. The Extravagant
 know

know very well, that Governours are design'd for Champions of Religion and Virtue, the common Patrons of all good Men, the terror of the bad, and the scourge of Vice; and his Love can be but a slavish Fear at best, that they might not hurt him. As Vice doth grow, so much is Government condemn'd; while Vice discourag'd is Virtues Triumph, and the support of Government. Such ill conceptions have men of Vice, to conclude, there is no Liberty, because there is a Law; and they are in Bondage, because they cannot be Licentious: Whereas good Laws are the security of our just Freedoms and truest Interest; and he that Governs, and Commands us onely to be happy and truly Men, we ought not to look upon as the Jaylor of our Liberties, the great Retrencher of our Freedoms, to bespatter and despise; but our Friend and Benefactor, to admire and love.

(2.) From a silly Opinion that all Dominion is founded in Grace, there was a sort of Christians who bestow'd upon themselves alone the fine names of *Elect* and *Gracious*; and upon this title challeng'd Empire; and all Governours not so qualified, they cry'd
down

down for Tyrants and Usurpers: And because by Grace they expected Heaven, they thought themselves the only fit persons to govern Earth. Point-blank against the Invisible Kingdome and Spiritual Designe of Christ: For if upon the score of Saintship a Right to rule the world is derived, our Saviour's Kingdome (notwithstanding his declaration before *Pontius Pilate*) is of this world; by a new Title which he brought down with him. And if you be once a *sound believer*, and a *sincere convert* to the Christian Faith, you have a better Title to a Scepter, than Succession, or Election, or any Temporal right can give; and to be Orthodox, is a nearer step to a Throne, than Birth, and all the Voices of a Nation: A way to Government unknown to the world before, and is onely a new priviledge of Christ's Subjects, to be Christians that they might be Kings; and the liberty of his Religion should free Servants and Sons, and other Relatives, from Duty and Obedience. These are the men indeed that have turn'd the world and Christian Religion upside down: which Christ gave to Mankind to reform their manners,

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and to save them ; to confirm good orders and rules, and leave the world to the freedom of civil rights and conveyances as he found them ; which are plain and visible, and fall under a sensible cognisance ; but whose Grace is genuine and true, may not be known till this world with all its principalities and powers shall be no more. As though Christianity came to procure rewards for Hypocrites, who by their gay pretences, and gilded zeal, can impose upon the less-discerning world ; and his seeming Piety, join'd with ill-nature, and impudence to call all above him Reprobates, must be made the most specious right unto an Empire : and because what is onely fancy and fondness, passion and effeminacy, whimsey and Enthusiasm, is call'd by the name of Grace ; all these will set up their Standards for the Empire too, and lay all the blood and confusion following from these several Titles at the door of Grace. And because the world hath torn in pieces and confounded Christianity, and call'd their own Faction and profit Fundamentals in Christ's Kingdom, and split it into numerous parties and divisions, and each confines Christ and all his privileges

viledges to themselves, and they are the only gracious persons, and will be sav'd ; they have confounded Temporal Government ; all these different perswasions pretending to rule, because their Christ and Grace are true, and all besides are false. Poor *Wicliff* was condemned by a Popish Council, * that of *Constans*, and one of his criminal perswasions was this, that *Dominion was founded in grace*. But the Pope his Judge hath baptized himself into the Heresie of his Malefactor, and upon account of Christian Religion and Grace committed to him to manage, ought to be the only Universal Monarch. And whereas the design of Christianity was to take men off from earth, and make this world only a step to another State ; this is the way to make men earthly and sensual, and to be Religious only because ambitious and proud, to sway the world by this new Title, which (they say) Christ gave, to be as bountiful to Christians, as ever *Mahomet* to his Disciples. Religion, that fixes the Crowns of Kings faster upon their Heads, by these designing men must be wrested to disturb the peace of Kingdoms, and to settle licentiousness, or

* Concil.
Tom. 12.
p. 46. Ar-
tic. 15.
Nullus est
Dominus
civilis,
nullus est
Pralatus,
nullus est
Episcopus,
dum est in
peccato
mortali.

freedome from Temporal Laws, by a pretended Spiritual one, That onely Saints have a right to rule and possess the Earth. This makes Christianity but a quaint device, to divert mens eyes and affections from earth, that they might have the fairer opportunity to secure it. These men in effect say, their Saviour was too modest in refusing to be Crown'd a King; * and like *Gebazi*, when his Master had refus'd the Present, run after and cry, he denyed his own rights, and if he will not, yet they, purely upon account of secret characters of Spirit and Grace, ought to be heads of Dominion, and rule the World. This stops the conquest of Religion, when the Pagan King must change his Religion, and may loose his Diadem whenever Baptiz'd, because of others that may be elder and better Saints than he: for who knows where such freaks will end? Had this been a genuine Doctrine of Christianity in the first times, it had certainly been confin'd to a narrower compass than now 'tis in: but as Kings and Governours became its nursing Fathers, did, and justly might out of gratitude expect more reverence and duty, and not contempt upon their dignities and persons.

* 2 Kings
5. 20.

3. Con-

3. Contempt of Government springs from that lewd opinion, That Dominion is nothing else but strength and might. That Philosophy that resolves all beings and actions into matter and motion, lays the foundation too of all Obedience not Conscience and Divine Commands, but the strongest arm and longest Sword; onely Subjects, because they are over-power'd. What doth vilifie our Governours more than this principle? whom we beautified before with the Titles of Sacred and Divine, but now are made onely a common lump of strength and power; and are really weaker, because their Subjects too, like them, are onely Arms, but no Heart or Conscience, no internal principle to oblige unto Obedience. For if no inward perswasion and dread of an Higher Power, but onely fear and interest, weakness and convenience, are the bottom and reason of our Obedience; when these shall change, and the man hath swell'd his Coffers, procur'd firm Alliances, and muster'd up his Armies and Confederates, and other instruments of Rebellion; he may then, by the Title of Power, lay claim to Dominion, and call himself a Prince. Thus
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the Lyon and the Eagle are two Kings, the one of Beasts, and the other of Birds, because of the longest paw, and the sharpest pounces. For duty for want of power, is onely Rebellion demurr'd, and waits only its proper season to bring forth, and set up for himself: for self-love is the stingy principle of all his actions: what signifies Religious Oaths, and solemn Vows to engage us unto Obedience, which is onely an acknowledgment of weakness, if onely external power must be their keeper? This makes a Christian Government the rule of Brutes and Infidels, where onely rage and fury, Tyranny and Oppression, and *Solomons* Lyons, the Supporters of his Throne, sit in it. And 'tis contempt upon the Governour, that his Subjects are so, not out of Conscience and Religion, as becomes Men and Christians; but out of a sordid principle of fear and weakness, as becomes Brutes or Vassals.

4. This contempt upon Government, ariseth from an Atheistical principle. When once the debauched world hath put out the fires below, and torn in pieces the Account-Books of the last Bar, and dis-thron'd a God
above,

above, they will look upon his Deputies as Phantastick Creatures, because intituled with the same name, and are called *Gods*. 'Tis Psalms 82. no wonder, when men look upon the Resurrection like the sowing of *Cadmus* his Teeth, a Poetical Fable, and laugh at or despair of a future state of happiness, that they manage this life to the best advantage; and to serve their pleasure or interest, break all the ties of Honour and Duty, which they look upon as terms of Art or Trade, or Dreams and Fancies of Religious heads; which will confound all order and security of Mankind, and the world shall have nothing more of the scales of Justice in it, than that the one goes up, and the other down, oppress'd by greater Power and slyer Interest. The Atheist destroys that which fitly qualifies Subjects to be truly so: are they expected to be stout and daring? What will sooner make them so, than to perswade them they shall survive their body, and wear a Crown? For he onely fears to dye, who knows not how to live, nor what betides him afterwards; and Vice or Infidelity makes him a Coward. Is a faithful secrecy, frugality, thriftiness, sobriety, and tem-

temperance, care and diligence, lookt upon as the perfection of a people? These are the commands and genuine issues of a Religious life. And Patience and Humility, Obedience and Honour to Superiours, are great and indispenfable Duties in Religion. So that while the man of Wit and Atheism bespatters Religion, he casts dirt upon Authority. 'Twas the wisdom and goodness of our Christian Law-giver, to twist our Temporal convenience, with our eternal happiness; that when Princes should embrace the Christian Religion, and become its nursing Fathers, the belief of Immortality should beget more obedient Sons and Loyal Subjects. Could we suppose the Prince to lay aside his Sword and other methods of Government, and only like a Philosopher, treat his Subjects by arguments; the firm belief of Immortality alone, would be sufficient to command obedience; it being against the common sense of Humane Nature, to be perswaded of the greatest good, Immortality, yet not to have an influence upon his mind to guard his actions; and therefore dares not despise Dominion, lest he forfeits that which he most de-

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desires : for Religion hath been so careful to support the Secular arm , as to lay double tyes, like *St. Pauls* bonds, to oblige the Subject unto Obedience ; allowing all earthly power ; but to make it invincible, hath added the dread of an omnipotent arm. He therefore that buffoons with Religion, is rude with Majesty, and is prophane, and a Rebel too, at the same time ; and wounds the Authority of Princes , laughing at the mighty argument of Conscience and Immortality , as much as ever *Clement* or *Ravilliac* did their persons. Vows of Obedience, and Oaths of Fidelity, would be onely the labour of Lips and Lungs, and like common air, for convenience taken in , and for the same sent out again ; having no other fear upon him , but lest his Perjury and Treason should become publick and unsuccessful. This is the mighty interest by Christianity ; Princes grow stronger, and Subjects safer ; that Obedience shall not be sown'd into Slavery, nor Liberty swell into Rebellion ; the loss of Immortality , which the Atheist laughs at, and in that at Government, being at the stake for Prince and people too.

Let us in the next place consider what
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are the obligations to Duty and Honour towards our Governours : we shall briefly urge onely two.

1. Let us consider what esteem God is pleased to bestow upon them; which are not purely * *κτίσεις ἀνθρώπων*, Humane Creatures, made onely for, and by a mutable convenience, but indispenfable, by reason of mens necessities and imperfections, and created by God. For though variety of Governments are left to men when free to choofe, and are various according to the Interests and Countries in which they dwell; yet being once well establisht, the possessors of them are Gods Vice-Gerents, they represent his Person and Authority, and by him Kings Reign; and in this sence, * all other Governments, as well as that of the Jews, are Theocratical, and have God for their Sūpreme, and must onely answer unto him. They are array'd with such Titles as will command more reverence than all their Purples and Ensigns of Honour, being call'd the Deputies of God, and adopted into his Family; entituled by the same name, and called Gods: their Inauguration is solemn and grave, all circumstances are high and venerable,

* 1 Pet.
2. 13.

Prov. 8.
15, 16.

Pf. 82. 6.
2 Chron.
6. 42.
Deut. 1.
17.
1 Sam.
15. 23.

nerable ; and are stiled *God's Anointed* : their judgment and decisions are *God's* : Rebellion is branded by the name of *Witchcraft*, an *Apostacy* from *God* or his *Authority* ; and an eternal doom for its reward , * *shall receive* ^{* Rom. 13. 2.} *to themselves damnation.* When we despise *Dominion* therefore, we spit at *Heaven*, and appear in *Hostility* and fight against *God* ; and as much as in us lies , like unconverted *Saul*, we persecute him , and the blow toucheth his *Throne* ; and for as much as we do it to one of his *Governours*, as well as *Saints*, we do it unto him : yet to keep them humble , they must *dye like men* ; and to guard their actions , they must be responsible at an higher *Bar* ; and by reason of their *Male-Administration* , have the *Crimes* of *Cities* and *Countries* laid unto their charge ; and the punishment is as great to the bad, as rewards to the good. And *St. Peter*, to strike an awe upon mens minds towards their *Governours* , tells them, 'twas the aggravation of these *Car-pocrations*, and their followers *Crime*, * *That* ^{* Το λυμ- ται, αυθι- δειν ε τρε- μισι, &c. 2 Pet. 2. 10.} *they were bold and contumacious men, and did not tremble when they blasphemed Dignities :* And this *Apostle*, to set them an excellent

Κεϊον
βλασφη-
μίας. v. 9.

President of Honour and Respect to Governours, tells them, that when the mighty Archangel *Michael*, (whose Feast the Church this day celebrates) *when contending with the Devil, and disputing about the body of Moses, would not give him any contumelious words*, because he had some power given him, or permitted by God, and was the Prince of the air, or god of this World.

2. Let us consider what benefit we receive by them : if ease and quiet, property and security, be the mighty blessings of the world, we owe this to the Magistrates care and resolution in the execution of Laws, without which, they would be but imaginary guards and formality. For such are the degenerate minds of men, that the natural love of God and Virtue, and the Laws of Christianity (though very apt and fit in themselves) have not that force as gently to perswade men unto Duty and Obedience ; but Swords of Justice and Temporal punishment must keep the world in awe : and what a strange monster this world would be, if either no Laws, no Pale of Government was set ; or else for want of guards and keepers, every man might

might pluck up or leap over at pleasure ! it would be but a second Chaos, or greater Robbery, like the state of the wild *Arabs*, or the *Banditi*; and every one would prey upon his fellow-being. So that the Magistrate gives life to the dead letter of the Law, and in that gives the shadow and fruit to our Vines, Titles to our Possessions, security to our Lives, and is the Castle against our fears and jealousies. Which calls for, instead of Contempt and Scorn, the highest Esteem and Veneration.

First, from these things consider'd, let us here lay a particular Charge against the Church of *Rome*, who doth most eminently *despise Dominion, and speak evil of Dignities*; who challengeth a right not onely to Excommunicate, Depose, and Kill the Persons of Princes, and Absolve their Subjects from their Duty and Allegiance, but allows her Champions to rail at, and vilifie the Persons and Powers of Princes, in a most ignominious way, because they will not pay an absolute Obedience, and submit their Authority to hers : the constitution of that Church being to put down all Authority and Power, to Rival
Kings,

Kings, to advance her Priesthood, and make her Bishop a Mighty Prince; who (they say) like his Lord, is invested with all Power both in Heaven and in Earth, and is constituted to root up, and to plant; to put on, and kick off the Crowns of Princes; to dispose of their Royalties and Dominions; to tread upon their Necks, and lash their Backs; to proclaim their Wars, and conclude their Peace; to contract or dissolve their Marriages; to press the Prince and the People to Holy Wars, or his private Quarrels; to play the Herald, and give mighty Titles, and adjust Precedencies; to Levy Taxes, and exempt his Clergy; to interdict a Land, and legitimate Rebellion, and spurious Children; to dispatch or *bind their Kings in chains, and their Nobles in fetters of Iron*; in plain, to shew a great deal of Pride and earthliness, disguised by Spiritual Names and Titles, to advance the Kingdom of Christ, which he hath made as Temporal as any. For though his Master Jesus was humble and mortifi'd, and refused an Earthly Kingdom offered to him by the Devil and the Jews; yet this frugal servant of his tells him, he understood
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not his own Merit and Title, and he ought to look after his Masters Rights, and not onely from the donation of *Constantine*, and the bounty of Princes, and such low Titles; but from a power deriv'd to him from that Universal Monarch, King Jesus, must govern Christendom. Christ told indeed *Pontius Pilate*, the Procurator of *Judea*, that *his Kingdom was not of this world*; but he had a prudent reservation in the case, so as not to tell them, because they could not bear it then, and make good use of it; his Religion was but in its Non-age or Minority, but his Successor should come and lead them into this mighty Truth, display his Banner, and tell the World and its petty Princes, that now the Kingdom of God and his Christ was come with power. In those early days of Christ and his Apostles, Loyalty and Obedience were mighty Duties to Temporal Princes; but then Christians were few and weak, (to this purpose their two Cardinals *Bellarmino* and *Allen* have spoke:) but the case is alter'd, they are now more numerous and strong; and the time is come, when the fifth Monarchy, surpassing the *Gracian* and others, must be

John 18.
36.

be set up at *Rome*. Blessed Jesus! when thou told'st the Judge and the Jews this truth, thou didst it with the greatest sincerity, in the plainest terms, * that *thy Kingdom was not of this World*, and would not clash with Secular Princes; and this was thy open will and pleasure: but thy Infallible Vicar tells us of a secret will, and private Instructions given to thy Apostles, thy Privy Council, and thy Successor, that when all things were ripe, and the World better Disciplin'd and Tutor'd, they should set forth their Title, and write over the Bishop of *Rome's* Head, *This is the mighty King of the Christians*; and make the sturdy Monarchs submit their Necks unto him, by kissing his feet, holding his stirrup, waiting at his Gates, and other slavish acknowledgments. For when he pretends to all the fore-mentioned power, what is it but to be the onely Absolute Monarch on Earth, though he wears the Robes of another World? For the humble and Spiritual Names of Bishop and Pastor, Servant of Servants, Silver and Gold have I none, the Seal of the Fisherman in Lead, and the like, turn all into Scene and Laughter, when they are
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contradicted by the swelling Titles that their flattering Canonists and others bestow upon him ; as, * *The Lord our God* ; that he is far ^{* Vide Fowlis History, p. 31, 32, 33, 34, 35, 36, 37, 38.} above all Principalities and Powers, that every knee must bow to him both in Heaven and in Earth ; that he is Moses by Authority, Peter by Power, and Christ by *Unction* : that he is *Day-star of Justice, Arbitrator of all things, Saviour of Christians, and Image of Divinity* : that he can dispense with Laws, and against the Apostle : that he is Spouse of the Universal Church, King of Kings, and Lord of Lords : that a Priest excels a King, as much as a man doth a Brute : that a Priest is as much better than a King, as God is better than a Priest : and they are commanded to bow at the name of the Virgin Mary and the Pope, as well as at the Name of Jesus. These and many more are the great swelling words which these Carpocratians vented, v. 16. far beyond what ever the Asiatick Princes in their greatest Luxury and Pride did ever affect. Is not this plainly to tell the world, that Conscience is interest, the Altar is the Exchequer, the Church and Court are the same, and Christianity new policy contrived by Christ, and communica-

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ted to St. *Peter* and his Successor ? Their Car-
 suists, with their nice Distinctions, can de-
 bauch the minds of men into Treason and
 Murder, Lying and Hypocrisie, and the
 lewdest Vices ; yet can pass uncensur'd, and
 sometimes rewarded : yet question but his
 power and jurisdiction, which he calls *Arti-
 cles of Faith*, the severest penalty in the In-
 quisition may be your doom. And therefore
 very bountifully & wisely he hath sometimes
 yielded some Articles of his Faith, as the half
 Communion and the like, upon condition
 they would admit of his Power and Authori-
 ty ; as though the sole design of Christs
 coming into this world, was to lay down
 new methods of Government ; to be a Pub-
 lican himself (as well as eat with them) and
 gather *Peters* pence, onely to be rich and
 great. Though some of *Romes* Champions
 are more modest, and assume this power
 onely indirectly, *in ordine ad spiritualia*, to
 serve Religion ; yet others more bare-fac'd,
 challenge a direct power over Princes, their
 Territories, places of Trust, and all their Re-
 galities : yet the other is very comprehensive,
 and can at pleasure throw off the Mask, and
 face

face to face tell the Sovereign, that all his power in sending Embassadors, in striking Leagues, in making his Ministers, and other Actions of State, must now be devolved on him, for the well-being of Christianity: and the Prince hath little benefit by it, that he is kill'd by St. Peters Keys knockt about his ears, and not his Sword. And such Canons and Constitutions, whatever the gilded name and pretence is, are as much of this world, as the Edicts and Acts of Princes. And whereas the Disciples of Christ were *first called Christians at Antioch*, they were first call'd *Matchiavilians at Rome*, the Seat of this new Christian Empire.

2. Let this re-mind the Magistrate of a faithful discharge, and our selves of Duty and Honour towards him; and what more powerful Arguments to do this, than to bid him consider, who it is he represents; what blessings he procures to Mankind, and how he serves himself with infinite rewards, and a publick Character of a good Servant, worthy of his Masters joy? This is the best way to silence scurrilous tongues, to be as good in Life, as high in Dignity: for an eminent

vertue and clear uprightnes lays violence up-
 on mens judgments , and will push forward
 a just Character of a faithful Ruler. But if
 this fail, yet however, like the *Roman* Senators
 when the *Barbarians* should enter *Rome*, they
 put on their Senatorian Robes , & *Curulibus*
sellis sese posuerunt , ut cum venisset hostis in
sua dignitate morerentur ; and plac't themselves
 in their Chairs , that if this sight would not
 procure respect , yet like men of honour and
 justice, at least they might dye in their Dig-
 nities. This is the design of all the powers
 and abilities that nature hath enricht men
 withal , to serve their fellow-beings , and
 make an universal spirit for the good of all
 mankind. He that reacheth at dignity, the
 better onely to drive on some petty pleasure ,
 or suck in vulgar air ; acts like *Domitian*,
 makes it an Empire to hunt and kill a fly.
 He that courts Power onely for an opportuni-
 ty to return some injuries, and serve his spleen,
 doth blasphemously praise the Deity , whose
 Deputy he is , that he hath given him an oc-
 casion like a monster of nature onely to poison
 and kill. He that begs the place onely for
 the splendour of it, like young *Phaëton*—*Cur-*

rūs miratur habenas, admiring the gilded reins of Government, yet putting the world on fire; or serves only his private interest, and like a dark Lanthorn, only shines to himself; abuseth his mighty Office, heightens his own account, to be call'd a god, and do less than man. But to the good Governours our esteem ought to be as high as their places are; not weighing their worth by rigorous proportions, but charitable allowances for the circumstances they are in: 'tis but a common grace we owe to the errors of all Mankind; but a more peculiar debt of Charity we owe to our Superiours; whose ways of conversation and place, expose them to keener temptations, and more fierce assaults, which may make them yield sometimes. But instead of prudent concealment, and casting in the grains of charity and favourable Comments upon the Lives and Actions of our Governours, we swell indifferent actions into errors, every slip and infirmity we grime for a mortal sin, and single sins we change into habits; and these must needs pull down the person and his dignity too. As though that Head had onely right to wear a Crown, whose

whose Life was as clear as the Jewels of it ; or as though he might not be an ill man , and yet a good Governour ; or that Principalities, like Estates of Ideots for want of Wit, could be begg'd for want of Grace. We scan the words and actions of our Superiours ; we anatomize their thoughts and designs ; and the spots of their Lives, like those of the Moon, by the glasses of our censorious fancies , we swell into Mountains , to serve our reputation, our party , or our spleen ; representing *Beelzebub*, that Prince of flies, that feasts on sores , and is pleas'd with the errors and infirmities of men. Such men are uncertain too , dealing with their Rulers as the rabble with *Sejanus*, or the *Barbarians* with *St. Paul*, with their curses and their flatteries , making no middle between a Murderer and a god : far unlike that first Christian Emperour, who would disrobe himself, to cover the errors of a Spiritual Father.

And now what can I recommend more seasonably , than unity among your selves , to serve the ends of your Choice and Government, and Religion too ? Division among the antient *Germans* gave an easie
Victo-

Victory to the Roman Army : *Dum singuli
 pugnant, vincuntur omnes.* • Our Enemies grea-
 test Policy is, to divide us : let not us execute
 our Enemies Councils , and be fighting a-
 mong our selves , about the Bells and Pome-
 granats of the Temple , when others are un-
 dermining the very Foundation ; or about
 the fringes of our Garments , when the Ene-
 mies Dagger is at our breasts. Common dan-
 gers ought to unite us,---*jam Caesar mitte ca-
 nes* : When the Stags are fighting among
 themselves , it may be kindness in *Caesar* to
 throw off his dogs upon them. Providence
 many times makes a Forreign Enemy to ap-
 pear , to reconcile discords at home : and
 now the *Roman* Eagle is upon the wing , the
 separated chickens ought to run back to the
 wing of their Mother-Church. 'Twas said
 of the two brave *Athenians* , *Themistocles*
 and *Aristides* , that though they had great
 mis-understandings at home , yet when they
 went upon any Forreign Expedition , or
 Warlike design for their Countrey , *inimi-
 citiam in finibus patriæ deposuerunt* , they left
 their private quarrels behind them. This
 would be the way to secure King and Coun-
 try,

try, Church and State, Religion and Property; that sitting safely with our Lives and Liberties under our own Vines, we might merrily sing our praises to the Lamb, and him that sits upon the Throne; ascribing all Power, Might, Majesty, and Dominion, both now and for evermore. *Amen.*

F I N I S.
